monotheism. It would have lacked, too, the invigorating influence of the Jewish mind. Notwithstanding its fertility, its favoured geographical position, its temperate situation, Europe might have remained in the condition in which it was left by the Dark Ages.

The Hebraic influence, on the other hand, would have radiated Eastward. India and China, rather than Rome, would have received the Jewish message through Christianity. The Unchanging East would have known those influences which set European thought, discovery and progress in motion. The ingenious inventions of the Orient would have received just that impetus which they lacked. America might have been colonised from Asia instead of from Europe. One may sum the matter up thus: Palestine, though situated on the Asiatic seaboard, is to a large extent cut off from Asia because of the sea of desert which nearly surrounds it; and, facing west as it does, has always had a more important influence on Europe than on Asia (and, reciprocally, has received more important influences from Europe than from Asia), ever since it first came into the orbit of the Greek world in the fourth century before the beginning of the Christian era.

" There is/' writes H. A. L. Fisher, in his *History of Europe,* "a European civilisation. . . . It is distinct; it is also all-pervading and preponderant. In superficial area Europe is surpassed by Asia, Africa and America, in population, by the vast stable peasantry of Asia. Yet, if a comprehensive survey of the globe

were to be made, it would be found that in almost every quarter of it there were settlements of European men, or traces of the operation of the European mind. . , . The political influences of Europe are apparent even where they are not embodied in direct European control. The ideas of nationality and responsible government, of freedom